

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lamm. Meem*[1].	الٓمٓ ﴿١﴾
2. The Book's[x] descending,[2] no suspicion (*is*) in it[x] from the worlds' Lord.	تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّ ٱلْعَٰلَمِينَ ﴿٢﴾
3. Or they[z] say: *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); rather it[x] (*is*) the right from your[t] Lord; to warn [*you*[s]] a people not *atahum* (*came to them*) of *na'theeren* (*iterative warner*) of before you[g]; *la'alla* (*craving currently unavailable deed that/perhaps*) they *yahtadoona* (*they*[z] *find and accept the divine-guidance*).	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِ رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾
4. Allah Who [*He*] created the Heavens[w] and the Earth[w] and what (*are*) between them both in six days; afterwards *istawa*[3] ([*He*] *set Himself*) on The *Arshe*[4] (*Throne* of *Kingship*); not for you[b] of lesser than/-without Him of a *wa'leyen* (*guardian/ally*) and nor an intercessor; do then not bethink you[z].	ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَ بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَ تَتَذَكَّرُونَ ﴿٤﴾
5. Disposes [*He*] the matter from the Heaven[w] to the Earth[w]; afterwards *ya'arojo* ([*it*[x]] *curvilinearly ascends*) to Him in a day, [was] its[x] *meqdara* (*measurement/fating-gauge/standard*) a thousand-[year[w]] of what you[z] count.	يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَ مِّمَّا تَعُدُّونَ ﴿٥﴾
6. *Tha'leka* (*afar-that-it/*)[x] (*is*) the invisible[x] and the visible[w] Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِ ٱلرَّحِيمُ ﴿٦﴾
7. Who *ahasana* ([*He*] *excellently and beautifully-made*) every-thing [*He*] created it[x]; and [*He*] began [the] mankind's creation of a mud.	ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ﴿٧﴾
8. Afterwards [*He*] made his progeny of an extract[w] of a water *ma'heenen*[5] (*that which is: feeble/miniscule/vile*).	ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾
9. Afterwards *sawwa* ([*He*] *erected/evened/set*) him and blew [*He*] in him of His *Rou'he* (*Soul*)[w]; and made [*He*] for you[b] the hearing and the *abssa'ra* (*insights/-*	ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ

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[1] See the *Lexicon* attached to this *Translation* for commentary on this!

[2] The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, (2) *descending*, and (3) *array*! See **التاج**!

[3] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[4] See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word!

[5] The word "*maheen*" is *singular, masculine, objective, noun* meaning: *that which is feeble, miniscule, and despicable*!

discernments) and the *af'edata* (*keen-preoccupation of the hearts*);little when[o6] thank you[z].	وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾
10. And said they[z]: if we perished/strayed[7] in the Earth [w] are we verily then in a new creation; rather they in their Lord's *leqa'a* (*meeting*) (*are*) unbelievers.	وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَـٰفِرُونَ ﴿١٠﴾
11. Let-say [*you*[s]]: *yatawaffakum* ([*he*] *fully receives you*[b] *while dying*)angel (*of*) the death who[x] [*he*](*had been*) entrusted by/over[8] you[z]; afterwards to your[n] Lord (*are to be*) returned you[z].	۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾
12. And if[9] [*you*[s]] see *edh* (*when/while*) the criminals drooping they[z] their heads *enda* (*at/to*) their Lord; (*O*,) our Lord: *abssarna* (*we sighted/discerned*) and *sa'meana* (*we heard*); so let-return us [*You*[s]], we work righteously, verily we (*are*) *moqenoona*[10] (*in certitude we are*).	وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَـٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾
13. And had We willed surely *aa'tayna* (*We would have accorded*) every self[w] its[w] divine-guidance[x]; [and,] but righted the say from Me, surely assuredly[11] I fill Hell [w] of the Jinn and the mankind wholes.	وَلَوْ شِئْنَا لَـَٔاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَـٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾
14. So let-taste you[z] by what you[c] forgot[12] (*ceased paying attention to*) your[n] day's *leqq'q* (*meeting*) this; verily We forgot[13] (*ceased paying attention to*) you[b]; and let-taste you[z] the immortal torment by what were you[c] working you[z].	فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَآ إِنَّا نَسِينَـٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾
15. Verily only believes by Our *Aya'te*[w] (*messages*) who[r] if (*had been*) reminded they[z] by it[w] tumbled they[z] (*manneristically*) kowtowing and *sabbaho*[14] (*said they*[z]: *subhana Allah*) by praise (*of*) their Lord while they not *yestakberoona*[15] (*they*[z] *affirm their prideful haughtiness*).	إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾
16. *Tatajafa* (*iteratively disaffect*) their sides *a'n* (*off*) the *madha'-je'a* (*places of reposing while on their sides/places of repose*);they[z] invoke their Lord fearfully and cravingly; and of what We provided them they[z] expend.	تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿١٦﴾

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[6] This "ما" is to *intensify* the *paucity* of the thanks! See إعراب القرآن، لمحمود صافي

[7] The word "ضللنا" has dual meanings: we *perished* or *strayed*! See اللسان! Both could apply!

[8] The particle "ب" in "بكم" commands *fourteen* different meanings, among them "*the superiority*," as indicated here, means "*over*" See مغني اللبيب!

[9] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[10] The word "*muqenoon*" is *masculine, plural subjective noun* meaning those who are in certitude!

[11] The "ل" in "لأملأن" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*"!

[12] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does *not* forget, but He chooses to *ceases paying attention to something*!

[13] Ibid!

[14] By saying "*subhana Allah*," they are saying: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[15] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

17. So not knows a self[w] what (*had been*) hidden for [them][16] of *qurrata'ayonen*[17] (*eyes'-cooling for bounteous satisfaction*)[w] a requital by what they[z] were working.	فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٧
18. Is then who[p] [*he*] [was] a believer like who[p] [*he*] [was] *fa'seqan* (*a rebel vis-à-vis Allah's command*), not level/even they[z].	أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗاۚ لَّا يَسۡتَوُۥنَ ١٨
19. As-to whom [r] believed they [z] and worked the righteous-works[w] they[z] then for them (*is*) the abode-/lodging gardens[w] *nozolan*[18] (*hospitality-abode*) by[19] what they[z] were working.	أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ يَعۡمَلُونَ ١٩
20. And as-to whom[r] *fasago* (*they[z] rebelled vis-à-vis Allah's command*) then their abode/lodging (*is*) The Fire [w]; every-when they [z] wanted to exit from it [w] (*had been*) returned they[z] in it[w] and (*had been*) said for them: let-taste you[z] The Fire's[w] torment which[x] you[c] were by it[w] denying.	وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأۡوَىٰهُمُ ٱلنَّارُۖ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ٢٠
21. And surely assuredly[20] [*We*] (*make*) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (*craving currently unavailable deed that/-perhaps*) they return they[z].	وَلَنُذِيقَنَّهُم مِّنَ ٱلۡعَذَابِ ٱلۡأَدۡنَىٰ دُونَ ٱلۡعَذَابِ ٱلۡأَكۡبَرِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢١
22. And who[a] (*is*) wronger[21] than who[p] [*he*] (*had been*) reminded by his Lord's *Aya'te*[w] (*messages*); after-wards [*he*] shunned *a'n* (*off*) it [w]; verily We (*are*) of the criminals (*are*) revengers/revenging.	وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعۡرَضَ عَنۡهَآۚ إِنَّا مِنَ ٱلۡمُجۡرِمِينَ مُنتَقِمُونَ ٢٢
23. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book; so let-not be [*you*[s]] in a dubitancy[w][22] of his/its[x] *leqa'a* (*meeting*); and *ja'alna* (*We made*) it[x]/him a divine-guidance[x] for Israel's sons.	وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَلَا تَكُن فِي مِرۡيَةٖ مِّن لِّقَآئِهِۦۖ وَجَعَلۡنَٰهُ هُدٗى لِّبَنِيٓ إِسۡرَٰٓءِيلَ ٢٣
24. And *ja'alna* (*We made*) of them principals, they [z] divinely-guide by Our command *lamma* (*when/in as much as*) *ssabaro* (*held on patiently they*[z]); and they[z] were by Our *Aya'te*[w] (*messages*) *youqenona* (*believe with certitude they*[z]).	وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا لَمَّا صَبَرُواْۖ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ٢٤

[16] The pronoun "هم" in "لهم" refers to the *believers* mentioned in the *preceding* two *Ayat*!

[17] The statement: "قرة أعين" is a *rather lofty and elegant Arabic tongue expression* meaning the eyes' tears have "*cooled*" and *ceased to flow* and *became quiet and still, bounteously rejoicing* for what they saw! In other word: the one with such eyes became rather happy!

[18] The word "نُزُلا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

[19] The particle "ب" in "بما" in this *Ayah* is "بـ المقابلة" = "*in exchange for* بـ" and *not* "بـ السببية" = "*the causative* or *because of* بـ!" The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: *none of you shall enter Paradise by his work, unless Allah plunged him by His mercy*! So, if some thing is given *in exchange* for some thing else, the *giver* is *also capable* of *giving* that same thing or *part of it* or *more than it* for *free*!

[20] The "ل" in "لنذيقنهم" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*"!

[21] See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "*injustice-doer*" and "أظلم" = "*wronger*!"

[22] The word "مرية" *strictly linguistically speaking*, is "الشك!" See اللسان، و الهادي، و التاج! Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself!

25. Verily your [t] Lord, He decides/sunders among them, The *Qeyamatey's*[w] (*Judgment's*)Day, in what they[z] were in it[x] differing they[z].	إِنَّ رَبَّكَ هُوَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٢٥
26. Has [and] not divinely-guided for them how-many[23] We perished of before them of the generations; they[z] walk in their dwellings; verily in *tha'leka*(*afar-that-it/*)[x] surely(*are*)*Aya'ten*[w](*messages*); do then not hear they[z].	أَوَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّنَ ٱلۡقُرُونِ يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍۚ أَفَلَا يَسۡمَعُونَ ٢٦
27. Have not they[z] seen(*that*) surely We drive the water[x] to the land[w][the]*juro'ze* (*barren/without vegetation*); then *nokhrejo*([*We*]*produce/emerge*) by it[x] *zar'an* (*green standing crops just before harvesting, or the vegetation after sprouting*), eat from it[x] their *an'aamo*[w] (*cattle/sheep/goats/camels*)[w] and themselves[w]; do then not they[z] discern/sight.	أَوَلَمۡ يَرَوۡاْ أَنَّا نَسُوقُ ٱلۡمَآءَ إِلَى ٱلۡأَرۡضِ ٱلۡجُرُزِ فَنُخۡرِجُ بِهِۦ زَرۡعٗا تَأۡكُلُ مِنۡهُ أَنۡعَٰمُهُمۡ وَأَنفُسُهُمۡۚ أَفَلَا يُبۡصِرُونَ ٢٧
28. And they [z] say: when (*is*) this the opening [x24] (*overwhelming victory*) *en*(*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡفَتۡحُ إِن كُنتُمۡ صَٰدِقِينَ ٢٨
29. Let-say [*you*[s]]: day (*of*) the opening[x25] (*over whelming victory*) neither benefits whom[r] unbelieved they[z] their belief and nor they (*are to be*) reprieved.	قُلۡ يَوۡمَ ٱلۡفَتۡحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓاْ إِيمَٰنُهُمۡ وَلَا هُمۡ يُنظَرُونَ ٢٩
30. So let-[*you*[s]] shun *a'n* (*off*) them and let-wait [*you*[s]]; verily they (*are*) *muntadheroona*[26] (*they are waiting*).	فَأَعۡرِضۡ عَنۡهُمۡ وَٱنتَظِرۡ إِنَّهُم مُّنتَظِرُونَ ٣٠

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[23] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[24] The word "فتح" means "*overwhelming victory*, i.e. *victory, plus besting and ruling*" see الراغب!
[25] Ibid!
[26] The word "*muntadheroon*" is *plural*, *masculine subjective noun*!